1644 /484 cont./
1757
824 4. To stop dysentery, one must drink a decoction made of corn and watermelon seeds ground together.

[237] 5. Stitches in the side are treated by drinking a fragment of armadillo shell ground up and by rubbing the ailing place with a portion of this same calabash heated.

6. Tumors and swellings of the throat or knee are made to disappear by applying on the sore region the leaves of a shrub called urukuna, heated in a pot. Another herb (yundurimbiu) has the same virtue.

/485/ Urukuna leaves put in compresses on the skull dissipate headaches, protect one from congestion, and cure erysipelas. The leaves of yandipa (hediondilla) have all the virtues of urukuna.

7. Hemorrhages are stopped by means of latex or the roasted leaf of the liana supuapempe.

8. Kaa-upaya is an efficacious herb in cases of stomach ailments; and soto root cures pains in the feet (rheumatism?).

9. Guaya is a liana which cures any swelling in the side.

● [753] [821] 10. Goiter, rare among the Indians, is attributed by them to the sun. They treat it with tutía, a yellow fruit which reminds one of an apple, or by putting around the neck compresses of the blood of the gallinazo, carancho, or bandurria, kinds of vultures.

11. Ophthalmia or conjunctivitis is doctored with drops extracted from the bark of the algarrobillo or with the glue taken from the bud of the membiría plant. The leaves of yandi-wope are excellent for cases of ophthalmia.

12. A variety of caraguatá makes diarrhea stop.

13. The flower káa-ro (bitter herb) cures skin eruptions and is as good for malaria.

14. The herb inái (tooth of water) is a remedy against whooping cough, which can also be treated with an infusion made of boiled or roasted wasps and drunk warm.

15. Tingi bark attached around the belly is excellent for fighting dropsy, as are the leaves of the aŧuru (palo de india), a tree reminiscent of laurel, or the herb kaa-paye, taken as an infusion.

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776 778 small apartments, owned by the Iya, a child who leaves footprints when it walks. They believe these things as though they were real.

312 778 823 776 Among the many springs that are plentiful in the San Buenaventura de Ivu Mission there are several with hot, sulphurous water. None of the old people will go near these springs, and the only ones who do it are boys and girls who, because they have embraced the Catholic religion perhaps and because the teaching of the /146/ missionary makes them understand that only God need be feared, have no fear of these inoffensive things. Nevertheless, [761] when some schoolgirl dies, the old people say that such a thing has happened because of the lack of care shown by them when they approached and bathed in these springs owned by the Iya.

778 776 [761] [753] The aforesaid shows that the old Chiriguano is very superstitious, and because of his love of life he respects the places where the imaginary genii can be found. If such places were discovered and disturbed through someone's error, he either would soon die or he would lead an unfortunate life full of long sicknesses ending in death, and for this reason it is impossible for a true Chiriguano to reveal the places which, according to his affirmations, are possessed by genii (1).

1. At the end of the year 1899 a gentleman from Sucre began work in the petroleum site of Mandiyuti in Cuevo. Unfortunately, he died of acute bronchitis, but the Indians attributed his death to the anger of the Iya.

Sorcerers

754 756 Another consequence of ignorance is a belief in sorcerers. This belief, however, is much more general. The working man accepts it, as does the moderately enlightened. The man who is in a completely savage state accepts it, as well as the one who is beginning to become civilized. It is accepted in America, as in old Europe, extensive Asia, deserted Africa, and newest Oceania. Nevertheless, the word "sorcerer" does not have the

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754 760 them life would be delightful and eternal here on earth where God put him, as has been seen when we were dealing with the creation.

754 753 The same might be said of sickness. If there is something the matter with a foot, the head, the stomach, or any other part of the body, they do not blame human nature, the elements, the seasons, the sudden changes of the atmosphere so common in the region, but bad sorcerers. If someone dies suddenly, if the old and the young die, if smallpox breaks out in the village, or any other epidemic, it is always blamed on the evil sorcerers (1).

[761] 1. If someone dies because he has drunk in someone else's house, they attribute it to poison administered by sorcery. Death produced by falls, suicide, or murder is not attributed to the sorcerer.

756 622 623 643 571 731 755 Some sorcerers are best for rain and for the fields, and others for illness. If some contagious disease begins to spread around a Chiriguano town or if in the town itself one case or another has appeared, the principle cacique convokes a council of all of the lower caciques; they discuss the appropriate measures to be instituted in order to chase away the sickness at once. The first thing they do is to call one of the well-known sorcerers. Then a commission is formed to take the entreaty to the great charlatan, and usually the one charged with this is the head cacique himself, who is accompanied by one or two of the lower caciques.

755 756 554 731 The sorcerer receives the cacique's invitation as a very great honor, and furthermore, hearing the offers they make him if he manages to drive away or expel the epidemic, there is no idiot who would reject it, since the sorcerer in another town is king for the whole time that he stays there. Everything is at his disposal, men and women, goods /149/ and clothing, food and drink. He spends a better life than that of a great lord (1).

1. The one who explains the object of the

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843 262 415 Near the time of giving birth, she carries less weight, prepares what is necessary, which consists of some cloth pads and her new little olla in which to cook the maize which she must eat boiled. If the olla were old or used, the newborn [753] would be subject to mal caduco, or epilepsy, and if a woman who has just given birth were to eat parched maize, her breasts would dry up and would not give milk for feeding the child.

844 At the time of giving birth the only person left in the house is the midwife: the others, even the husband, go out, but he returns as soon as the birth has taken place, in order to lend some help to his wife and the midwife, who alone cannot attend to the newborn child and its mother, who fights with her very life against the pains, for which she is consoled at the sight of the fruit of her womb, which for a moment makes her forget her present suffering.

They at once cover with sand every trace of the event, wrap up with bands, cloths, or other things the body of the woman who has just given birth, and lay her on the ground face down, making her rest on a bed which has little or no resemblance to such, but as every Chiriguano woman is strong, she puts up with this as though she were in a featherbed.

184 846 Throughout the whole world birth is a very dangerous thing, and it is even here. The Chiriguano women also need considerable rest. When some old women were asked about the matter, they stated that childbirth formerly lasted almost two weeks, and they marvel that the neophytes get up so quickly, returning to their customary labors within eight days; they attribute this robustness to the lack of strict fasting in the years of puberty.

846 /210/ It is consequently an error to state that puerperae go to the lake or river to bathe from the second or third day, much less on the same day as the birth. Natural reason would not allow the latter. There might have been some extraordinary case in which some woman walked immediately after giving [178] birth, but it would not cease to be an extraordinary case. The neophytes are abandoning the custom of their grandmothers and

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797 758 164 first, came to me to be treated for their wounds, to which I applied cotton soaked with ammonia, of which I also made them drink five drops. The two went through a high fever for four days, but they are alive. Cecilia did not consider her bite very important and did not come to me; I did not know that she had been bitten. She did not have a high fever either, because in fact scarcely any blood came out, according to what her companions say.

The month of January came, just six months after June, and the little girls who had been treated with ammonia again had the same degree of fever and recovered. The other girl began to be afraid of water and to be laughed at by her companions for this fear, so much so that she was the object of foolish tricks. She went down to the town, she wanted to drink water, was unable to, and she told her parents. At once she said that she had pain in her wrist, in her little breast, and in her shoulder, and nothing could be done to treat her; the sickness got worse and she received the last rites. The night before she died she tried to run out of the house; she howled without rest and tried to hit and bite her mother. In all, she had true hydrophobia, which carried her to the grave in three days (1).

1. The child Cecilia was bitten by the rabid dog right on her wrist, which is where the first pain began six months later. When I blessed her with holy water, she was afraid and shrank away.

Until she was buried, I did not know what had happened in the month of July, but when I saw such a similarity to rabies, I inquired and it turned out to be this which had ● 753 caused her death. Her parents, since they could not be 754 persuaded that the bite could produce an effect after so long a time, attributed her violent death to sorcery, stating that this must have been done by a young man who a few days earlier

753 754 had asked for her as his wife, a proposal which had not been accepted; but it must be noted that the Indians attribute every death to sorcery.

765 [764] The loss of this child was greatly mourned by relatives and others, and her parents, who loved her very much, burned all of the clothes and things that she had, in addition to having buried with her the best and abundant clothing which her father had just brought her from the Argentine Republic. The girl had three donkeys which had been given to her by her father. They sold them in order not to see them any more, in order not to be reminded of their late daughter each moment and immediately weep.

855 765 I have related this event so that my readers may know that the Chiriguano love their children whether male or female, so that they may see the grief they feel, and so that they may know that in case of hydrophobia the medicine which I administered to the girls Ana and Delina is a good remedy: after the last fever they are now completely well (1).

114 1. If some new missionary or other readers may not know of it, let them now know that ammonia drunk as drops in water and placed on snake bites and bites of other poisonous animals or insects is very efficacious. In ignorance of having been bitten by a spider, I suffered the consequences for seven months and got well as soon as I applied ammonia to it. For another bite I used ink very efficaciously: it is enough to paint the bitten part with it.

Deformed Children

845 847 732 It is not easy to ascertain why the Chiriguano kill their children who are born deformed. Some writers have stated that they do it so that all will be valiant warriors, but this reason is not satisfactory because deformed women are not found either, and certainly women are not good for war.

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600 The philosopher Focion said that he who has the fewest desires to satisfy is the happiest man on earth. This is a truth based on experience, but it is not true happiness: it is part of it, because complete happiness is not attained here.

The true Chiriguano dressed in the old way and his wife with her tipoy must have been the happiest beings on earth, but as they are children of the first man, they also inherited affliction, pain, and death. These three things are almost always the consequence of illness, and they come from the intemperate life that I have described, just as they also come from the drinking and eating.

515 751 [262] [252] [271] [273] The Chiriguano takes no care of his person, although he loves life, which he would like to be eternal, however much he may walk dragging himself along. His foodstuffs are not at all hygienic: he eats /illustration appears here/ /285/ often and with too much greed rotten meat, vegetables, and maize itself, which he parches but never cooks completely. The water he drinks is not always clear or free of microbes and small worms that are visible: the very chicha that is manufactured with such elaborate effort and care is drunk still sour, and, finally, shelter is unimportant. In periods of great heat he lies on the ground, taking on his back the burning rays of the sun: he protects himself little in the abrupt changes of temperature, and if he gets wet in the rain or has taken a voluntary bath of cold water or water heated by the sun, he lets his clothes dry on his body: from these come the illnesses that I shall presently enumerate, illnesses that he suffers from, which make him unhappy and then carry him to the grave.

●753 821 The rainbow that God gave to Noah as a sign that He would not flood humanity again with the waters of a new deluge is a sad sign for the Chiriguano. If this so natural phenomenon appears in a town and begins in front of or over a house, when it disappears it does not end or turn to nothing but hides itself in the belly of one of the residents, who in time will get sick and die of dropsy, from which it follows that this illness, which is rare among them, is caused by the rainbow (1).

1. Another natural phenomenon is the whirlwind.

[TEXT CONTINUES ON P. 385]

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753 821 which rises continually to the sky in these interminable plains, taking behind it all of the trash that it finds along its way. It is called Cusumino, and, according to them, it causes pains in the feet, knees, and bones. When a whirlwind begins in a town, they try to cut it with a knife.

164 Illnesses and Remedies

The most common illnesses among the Chiriguano are the intermittent fevers that are endemic, tuberculosis or consumption, eye disease, convulsive coughing, diarrhea, dysentery, mange or itch, and tumors accompanied by a kind of leprosy that covers a large part of the body. The intermittent fevers appear at the time of the first rains and continue until the time of the fruits and fresh maize. These fevers are not fatal, but one who is attacked 757 by them has a rather afflicted life. Their remedies are vegetal: they boil quebracho or algarroba bark, and they drink this water, but it does not always have a salutary effect. /286/ If a small dose of quinine is administered during the intermittent fevers, they immediately get well (1).

1. They get well with a small dosage, perhaps because their bodies are not accustomed to the remedies of the apothecary. Another efficacious remedy for the intermittent fevers is bitter coffee or coffee with a little sugar.

164 The itch, tumors, and leprosy do not cause death. 262 263 Chiriguano food is almost always saltless. They are not careful 951 in selecting it, and stinking meat does not disgust them. Their 515 water is not always clear; they bathe at any hour and, after bathing, 080 do not dry their bodies. If it rains, they let the wet clothing dry on their person. From this and other causes come the many skin